

WASHINGTON AT HIS BEST.

The Tuskegee Wizard Tendered an Ovation by the Intellect and Culture of the Nation's Capital—More Clearly Than Ever, He Enunciates the Principles Upon Which the Negro Must Build a Successful Future—Inter Racial Co operation and Proportion Training of Head and Hand the Essentials

Booker T. Washington has come and gone.

His visit was a triumph. Our community knows more of the man and his work, and his influence has expanded and taken firmer root.

Tuesday evening the famous "wizard of Tuskegee," the most illustrious apostle of industrial education, addressed the people of Washington on the status of the negro, treating the theme on entirely new lines, analyzing our condition from moral, religious, political, economic and educational standpoints. Despite the strong counter attractions, an illuminated parade down town and a fire only a block away, spacious Metropolitan A. M. E. Church has rarely been filled by a larger or more thoroughly representative audience than that which greeted Mr. Washington on this occasion. Mr. Washington came by invitation of the Bethel Literary and Historical Association of which Prof. W. H. Richards is the capable and energetic presiding officer.

Professional men and women, industrial factors and commercial agents, of all degrees, typical of the best progress and development of the race, sat side by side and listened, spell-bound, for an hour and a half to the eloquence and wisdom of the most renowned negro on American soil. Fully 2,000 persons were there, and the best evidence that the address struck a popular chord was the rapturous applause which followed every significant utterance and punctuated every paragraph.

Mr. Washington's appearance upon the rostrum was the signal for a storm of hand-clapping and the fluttering of ladies' dainty handkerchiefs. He was introduced in a happily phrased and highly complimentary speech by Prof. W. H. Richards.

"The wizard" used but a moment for preliminary remarks, proceeding directly to the discussion of his subject. He was never in better voice, and, though speaking for the most part from manuscript, so thoroughly was his topic imbedded in his mind, and so comprehensive was his grasp of the thought that none of his thrilling and magnetic oratorical powers were sacrificed thereby. The opinion was generally expressed that the address Tuesday evening was the finest of any put forth by the distinguished industrialist, and that it more clearly than any previous utterance enunciated the principles upon which he has built his life's reputation.

Mr. Washington said in part:

Mr. Washington's Address.

When a great ship at sea is being tossed during anxious days and nights by wind and wave, and its very life seems threatened by the elements of nature, then is the time for all on board, and especially those charged with the duty of managing the vessel, to keep a cool head, a clear conscience and a steady hand. In the midst of such danger and excitement it becomes doubly important that every insignificant and selfish consideration be lost sight of, that every fiber of energy of each individual on board the endangered vessel be bent in one direction—that of bringing the imperiled craft into a harbor of safety.

If ever a race needed supreme faith, calmness, unity and invincible determination those qualities are needed by the black race in America at the present time when it is passing through a season of trial and testing such as has seldom fallen to the lot of any race in the history of the world. But beyond and above all we must not lose hope or courage. In the midst of the storm let us be guided by the compass.

The ocean track through which our vessel is to pass was carefully and safely charted in Holy Writ more than eighteen hundred years ago. Let us examine it. The chart:

"In much patience, in affliction, in necessity, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true, as unknown and yet well known, as dying and behold we live, as chastened and not killed, as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things."

The Storm the Test.

It is in the storm that the vessel is tested and not in the calm.

In our case, the world should be constantly reminded that the problems that have grown out of our presence as a race in this country are not of our seeking or making. White Americans should always bear in mind that their duty toward the American negro is a unique one. Yes, more than that, it is a sacred obligation. The black man was not only brought to this country without his consent, but in the face of his most earnest protest. Every cry, every wail, every moan of anguish of the broken-hearted, heathen mother, as

she saw her child forced aboard the slave ship; every suicide and every groan and every pleading in the middle passage that marked the journey of the negro from the shores of Africa to the shores of America, was an earnest plea to the white man not to desecrate the soil of America by engraving upon it the serious problems which are today demanding solution.

But the voice of right then, as I fear it is today in some quarters, was smothered by the voice of selfishness; the voice of the statesman was throttled, then, as now, in too many cases, by the voice of the short-sighted demagogue, and we went on sowing the wind, and now we reap the whirlwind. "Be not deceived, God is not mocked." Whatsoever a nation or a community sows, that it shall also reap.

But all this belongs to history. Our duty is with the present.

No one who looks deeply, calmly, conscientiously, into the present thought and activity, can overlook the fact that we are now passing through a stage of race development which is serious at every step and demands as never before, our deepest thought, ripest investigation and most unselfish assistance.

Political history in our case points to no path blazed through the forests, which is an absolute guide in the task before us. Ours is a task which demands and which should have the earnest assistance of the wisest statesmen, investigators and philanthropists of both races, in all sections of the country.

To be permanent in its influence and operation, every scheme for the settlement of the difficulties that beset us should have the indorsement of the white man at the south, the white man at the north and that of the negro himself. Our duty is to face the present and not to wail over the past. In the midst of the present seeming doubt, uncertainty and timidity on the part of many one or two things seem clear. We shall not settle our present problem by time spent in useless debate as to whether the white man north or the white man south was responsible for the introduction of American slavery.

Co-Operation of Races Essential.

No settlement will be permanent and satisfactory that does not command the confidence and the respect of the southern white man, the northern white man and the negro himself. Further, I am convinced that nothing can be gained, but much lost to the cause of the negro by time spent in the mere bandage of words of blame and censure between the white man north and the white man south. In the same spirit, I would add that the negro cannot make stronger his cause by aimless railings against the southern white man, neither can the southern white man assist much in the solution of the difficulty which is so vital to him, by mere condemnation of the negro.

Both the teachings of history and the warnings of the present emphasize that the question of the negro will not be settled, will not remove itself from across the pathway of our progress, till it is settled in absolute, unimpeachable justice to all parties concerned—justice to the north, who freed the negro; justice to the southern white man, in whose midst the negro resides, and justice to the negro himself.

The foundation of citizenship, it seems to me, rests upon the intrinsic worth of each individual or group of individuals. No law can push the individual forward when he is worthless, no law can hold him back when he is worthy. The worthy may be inconvenienced, but never defeated.

No praise on the part of ourselves or friends can help us if we are meritless. No abuse from any quarter can permanently injure us if we possess intrinsic worth.

In all the history of government I do not believe that in any large degree any race has been permitted to share in the control of government till a large number of the individual members of that race have demonstrated beyond question their ability to succeed in controlling successfully their own individual business affairs.

The Triumph of Natural Laws.

My own belief is that the time will come when the negro in this country will secure all the recognition which his merits entitle him to as a man and as a citizen, but such recognition will come through no process of artificial forcing, but through the natural law of evolution. In a word, we have got to pay the price for everything that we get, the price that every civilized race or nation has paid for its position, that of beginning gradually, naturally, at the bottom and working up toward the highest civilization. What I am most anxious about is that the negro shall be himself, not a second or third-rate imitation of some one else.

As Thomas Carlyle puts it: "An original man; not a second hand, borrowing or begging man. Let us stand on our own basis, at any rate! On such shoes as we ourselves can get. On frost and mud, if you will, but honestly on that; on the reality and substance which nature gives us, not on the semblance, on the thing she has given another than us!"

The Evil of Superficial Show.

If we are poor, let us be poor and not attempt in our poverty to imitate the rich and thus hold ourselves up to the ridicule of the world.

There is no more sad sight in Christendom than to see a young colored man who is minus a bank account, minus a foot of real estate, minus a home for himself or parents, minus the saving habit, spending all he earns, and too often, more than he earns, in the mere vain attempt to deceive the world by superficial show. But the world has a way of not being deceived, and in

the long run rates every individual and every race at its true worth.

For a number of years I have tried to advocate the advantages of industrial training for the negro, because it starts the race off on a real, sure foundation, and not upon a false and deceptive one.

Last year, when in England, I observed in Birmingham, London and elsewhere, in the large polytechnic schools, that thousands of men and women were being trained in the trades that cover work in the earth, in metal, wood, tin, leather, cloth, food preparation and whatnot.

When I asked why do you give this man or this woman training in this or that industry, the answer came that when these students come to us we ask in each case, what are the prevailing occupations of the people in the community where the student lives. In a word, it is found out what the student can find to do in his immediate community, not what he ought to find to do, not what the instructors might desire him to do, but what the economic and other conditions prevailing in his neighborhood will actually permit him to do.

With this knowledge obtained the student was trained, for example, in leather because at his home that was the prevailing industry; that was the occupation at which he could find immediate and profitable employment. The same logical and common sense principle should be applied to our own race. For example, the great bulk of our people live directly or indirectly by work in the soil. This gives us a tremendous advantage in the way of a foundation.

Agriculture as a Basis.

From the beginning of time agriculture has constituted the main foundation upon which all races have grown useful and strong.

In the present condition of our race it is a grave error to take a negro boy from a farming community and educate him in about everything in heaven and earth, educate him into sympathy with everything that has no bearing upon the life of the community to which he should return, and out of sympathy with most that concerns agricultural life. The result of this process is that in too many cases the boy thus trained fails to return to his father's farm, but takes up his abode in the city and falls, in too many cases, into the temptation of trying to live by his wits, without honest productive employment. And, my friends, if there is one thing at the present time that should give us more serious concern than another, it is the large idle class of our people that linger about the sidewalks, bar rooms and dens of sin and misery of our large cities.

Every influential man and woman should make it a part of his duty to reach the individuals of this class and either see that they find employment in the cities or are scattered to the four winds of the earth in agricultural communities where they can make an honorable living and where their services are needed.

If it be suggested that the white boy is not always thus dealt with, my answer is: My friends, the white man is three thousand years ahead of us, and this fact we might as well face now as well as later, and that at one stage of his development, either in Europe or America, he has gone through every stage of development that I now advocate for our race. No race can be lifted till its mind is awakened and strengthened. By the side of industrial training should always go mental and moral training. But the mere pushing of abstract knowledge into the head means little. We want more than the mere performance of mental gymnastics. Our knowledge must be harnessed to the things of real life.

Would Not Confine Negro to Industrial Life.

Again, it is asked, would you limit or circumscribe the mental development of the negro boy? Emphatically I answer with a hundred "Noes." I would encourage the negro to secure all the mental strength, all the mental culture, whether gleaned from science, mathematics, history, language or literature, that his pocket book and circumstances will enable him to pay for, but I repeat with all the emphasis of my soul that the negro's education should be so directed and controlled for years to come that the greatest proportion of the mental strength of the masses will be brought to bear upon the every-day practical affairs of life, upon something that is needed to be done and something that they are permitted to do in the community where they reside.

When it comes to the professional class which our race needs and must have I would say, give them that training which will best fit them to perform in the most successful manner the service which the race demands. But would you confine the negro to industrial life, to agriculture, for example? No. But I would teach the race that here the foundation must be laid, and that the very best service which any one can render to what is called the higher education is to teach the present generation to provide a material or industrial foundation.

On this industrial foundation will grow habits of thrift, the love of work, economy, ownership in property, a bank account. Out of it in future generations will grow classical education, professional education, positions of public responsibility. Out of it will grow moral and religious strength. Out of it will grow that wealth which brings leisure and with it opportunity for the enjoyment of literature and the fine arts. In the words of the late Frederick Douglass, which I quote, "Every blow of the sledge hammer, wielded by a sable arm, is a powerful blow in support of our cause. Every colored mechanic is, by virtue of circumstance, an elevator of his

THE WHOLE SYSTEM

May Become Invaded by Catarrh—General Lewis' Case.



Hon. James Lewis, Surveyor General of Louisiana.

Pe-ru-na Drug Mfg Co., Columbus, O.:

"Gentlemen—I have used Pe-ru-na for a short time and can cheerfully recommend it as being all you represent and wish every man who is suffering with catarrh could know of its great value. Should I at any future time have occasion to recommend a treatment of your kind, rest assured that yours will be the one. James Lewis."

Wherever the catarrh is, there is sure to be a waste of mucus. The mucus is as precious as blood. It is blood, in fact. It is blood plasma—blood with the corpuscles removed. To stop this waste, you must stop this catarrh. A course of treatment with Pe-ru-na never fails to do this.

Send for free catarrh book. Address The Pe-ru-na Drug Manufacturing Co., Columbus, O.

race. Every house built by black men is a strong tower against the allied hosts of prejudice. It is impossible for us to attach too much importance to this aspect of the subject. Without industrial development there can be no wealth; without wealth there can be no leisure; without leisure, no opportunity for thoughtful reflection and the cultivation of the higher arts."

I would set no limitations on the attainments of the negro in arts, letters or statesmanship, but, my friends, the surest and speediest way to reach these ends is by laying the foundation in the little things of life that are immediately at our door. The man who has never learned how to make money to pay his own debts is not the one to be intrusted with the duty of making laws to pay the national debt.

How to Create a Business for One's Self.

I have read recently an account of a young colored man in the District of Columbia who graduated from college and then from a school of technology, and then what? He did not go about seeking for a position which other brains and other hands had created, but used his knowledge of the sciences and mathematics in creating a bootblack establishment, where he manufactures his own blacking and polish. Starting with one chair, he now has a dozen; starting with one place of business, he now has several. What matters it to this man whether republicans, democrats or populists are in power in Washington? He knows that he has a business that gives him independence, and with its expansion and growth will come wealth and leisure and the highest educational opportunities for his children. Oh, for a thousand men with the force of character and common sense to begin on such a foundation!

It is not alone the mere matter of the negro learning this or that trade for which I plead, but through the trade, the industry; out from the trade or industry I want to see evolved the full-fledged, unhampered, unfettered man. I plead for industrial development, not because I want to cramp the negro, but because I want to free him. I want to see him enter the great and all-powerful business and commercial world.

By the side of every church I want to see the factory. Surrounding every school house I want to see a hundred farms. By the side of your certificate of church membership I want to see you place the bank book. If you give a promise to carry a torch in the political parade, secure a promise that you will be permitted to march in the labor parade with dinner bucket in hand the next morning and every day in the year.

It is far from my purpose to advocate a mere theory. Most that I have sought in this address to emphasize I have tried to live by and practice.

The Magnificent Work at Tuskegee.

If for a brief moment you will excuse me for the seeming egotism I will tell you what a set of devoted colored men and wo-

(Continued on 13th page.)